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THE INDIVIDUAL
DEVELOPMENT
OF MAN

HARRIET R. BEARY

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FROM

Prof. William James

**THE INDIVIDUAL DEVELOPMENT
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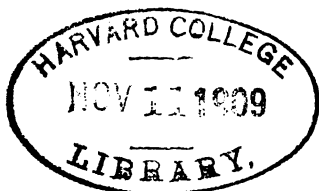
*A Discussion of the Influence of Labor
on the Evolution of the Individual*

BY

HARRIET R. BEARY

NEW YORK :
THE HARTMAN PUBLISHING HOUSE
1909

Phil 8876.45



Prof. William James

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PREFACE

THE manuscript of the first step in this book was read and approved by Dr. John G. Perry, who, owing to his severe illness, has been unable to complete the reading. The material was written by inspiration, and has been sufficiently adapted to the present-day mechanical standard of construction to make it readable.

The object of this output is, if possible, to convey to the reader the great benefit derivable through two methods of development herein described. These methods cannot be judged except from an *active* standpoint, consequently they require a practical investigation to be understood. The author has devoted ten years to the work and feels that the time is opportune to offer to the world in a speculative way the present edition.

This research was brought about through

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failure of health, through inability to concentrate, and through a strong desire to acquire education. Previously to taking up this line of work every effort was made on the part of the author to conform to the educational system. This she found impossible from lack of memory and from a disconnected understanding of theory. Thinking there was no other way, she persevered in the work under these adverse conditions until she became almost a nervous wreck. By that time she had earned three diplomas and had received nine years of practical experience, four years of which had been spent in private nursing under the leading physicians and surgeons of New York City.

In the meantime both of her eyes and one ear had been operated upon without success. Another operation was advised by a noted oculist. Being thoroughly discouraged and equally dissatisfied with the methods of

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work and the failure of the promised cures, she was further impelled by the knowledge obtained during her career as a nurse and in the active fields of mechano-therapy and hydro-therapy to further efforts. As a result of this experience she was nonplussed, but the family demands upon her resources made it necessary that she leave no stone unturned to effect a cure.

Upon the recommendation of a nurse she consulted Dr. John G. Perry, who diagnosed her case as depression of the sympathetic nerve ganglion. His method of treatment in such cases differed from that of any other physician whose work had come directly under her notice. As a last resort and with no confidence whatever on the part of the patient, the treatment was begun. It covered a period of three weeks, at the end of which time the first step in development was completed. The glasses which had been worn for lack of focus were now laid aside, be-

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cause the strain which necessitated their use had been removed by development. One year intervened before the vocal training was taken up. During the continuance of this year there was but little if any favorable response to medication and to the battery which had been given in hope of producing a continuous nerve current.

A strong desire to sing with no natural ability of execution was the next obstacle to be surmounted. This desire was innate, but through muscular tension the ear was incapacitated and the directing of the voice made impossible under such conditions. Many attempts had been made on the part of the author to secure vocal training in the early part of her life; but, owing to adverse experience with teachers, the idea had been given up. During numerous experiments with the voice the pupil had repeated attacks of laryngitis, a condition from which she had not suffered previously to this time.

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A period of five years elapsed before the natural method of voice training was taken up. During this time the laryngeal condition grew worse, the attacks becoming severer and more frequent.

Upon application of the natural method of singing, the laryngeal condition responded, and not until then did the pupil realize that bad vocal training had produced the condition. To substantiate the idea that this condition was due to the wrong use of the voice, the author will add that she had no attacks of laryngitis during the first two years of her training; and then not until she had used her voice alone, which was contrary to the advice that her teacher had given. Two weeks' undirected use of the voice brought on an attack of the old malady, which was more severe, but of shorter duration. The acute attack subsided in a few days, but the chronic symptom of making an attempt to clear the throat continued until

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the vocal training was resumed two months later. With a few lessons the throat symptoms disappeared again and the health was improved generally.

The voice training by the natural method thus far has covered a period of eight years. During this time there were several interruptions, some of which were due to necessary physical changes, which took place involuntarily and were the means of removing accumulations, both fluid and fibrous. These accumulations were eliminated through the natural excretory channels. At the time of each of these attacks the physician was consulted with whom the first step in development had been completed. Except in one instance, no drugs were administered during these times. That exception was the local use of a weak solution of listerine for mucous membrane inflammation.

The author has found that a continuous nerve current can be produced by the nat-

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ural method of singing; but, owing to an unfortunate blunder, during the absence of her own physician she is unable to go into details at the present time.

HARRIET R. BEARY

NEW YORK, 1908

Dedication

*First, to the memory of my parents
for quality and for their simplicity of effort to instil into
me the differentiation of right and wrong.*

*Second, but not least, to
Madam Emma de Zafra Roderick
for her skilful work in the training of my voice.*

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✓

THE INDIVIDUAL DEVELOPMENT OF MAN

TIME

QUALITY is the prime factor of everything.

Capital organizes labor ; labor has nothing to organize. We acknowledge the single discrepancies, for they exist glaringly. But when we come to analyze, do we find the cause to be single? Or is it an intermingling of "graft" with motives of such intricacy that they cannot be traced? Taking every system from our constitution down to the lowest class of labor organization, how many are faultless, and to what are these inconsistencies due? Surely not to power ; perhaps to lack of power.

Lack of power must come from lack of knowledge and lack of knowledge from lack

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of unity. The world is one, an inseparable whole; hence the necessity of perceiving it in the unit. A continual agitation of any subject not understood must of necessity bear hazardous fruit, and perhaps this fact is a part of our inheritance from the Garden of Eden.

To enforce unequal laws of taxation means to trample energy under the foot of all classes. The capitalist needs encouragement for his vast undertakings, which are not so much for his personal gain as for the good derived by all classes. Such encouragement should be extended, first, by those directly employed, and second, by the masses who receive goods at a lower figure than that at which they could be turned out by the small dealer. Class distinction seems to be a present-day evil; nevertheless, it exists, and the most worthy as well as beautiful feature is where the individual retains his distinctive place until every qualification is

True Development

his. Is this the secret of the rise of the individual?

An individual of estate who exercises his power for the good of his fellow-men must of necessity have financial demands made upon him which he does not consider conducive to good. It is not so much the sum in question as the development of him who makes the demand. Thus enmity is incurred, and malicious rumor seldom loses force under such conditions.

The necessity of training is great, but a greater necessity is to allow one's self to be trained. Hardships are numberless, but they can be endured; development is indispensable. The word development, perhaps, involves more than we ofttimes accredit to it, especially from a psychological point of view. There are perhaps some mysteries which, if unfolded, would tend to reduce to a unit the world's great problem. To be able to judge accurately means to have a normally

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developed organism, for no amount of experience alone can "bring the senses together" to the point of inerrancy. Development in its true sense can do this, by bringing into play those latent energies which unitize and control positive force.

The term positive force as used by scientific men, seems to be determinable only by psychology. To differentiate positive from negative force in the organism is to permeate layer after layer with that power called life, until at last we reach the extreme inner and outer surfaces where there is no longer a mystery. An organism may not be in a state of decay, yet it may be comparatively lifeless through inactivity due to one cause or many. This entanglement by inactivity, by adhesion, and by surplus of waste product incapacitates function, producing either undue relaxation, or tension, which is force in the negative.

The human organism is made up of three

Harmony and Error

systems: muscular, nervous and circulatory, and the secret of full existence is harmonious action—"a veritable harmony" in which every atom is consciously permeated with that power called life. To the physiological psychologist this is reality; he makes no attempt to compromise feeling either in himself or in his fellow-men. He is reaching the stage of reality and of one inactive magnitude cell. Indeed, the atom is perceptible to him, and the solution of the problem is forthcoming—the truth.

We are all liable to error, be it conscious or unconscious. An error consciously exercised works no end of havoc, especially to him who commits it. One unconsciously made is a mistaken judgment, and almost invariably makes for good in the way of experience. Experience is a hard teacher, yet a necessary one.

The man with the chip on his shoulder is usually an honest man at heart; he tries

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to be a father to his family, but is a discontented man in his business, and many times leads himself into difficulties through ostentation. The aping of the customs of those who exceed us in fortune and the increase of expenditure with the increase of salary, are both needless accessories and frequently cause hardship. To live within one's means is an art almost unknown, but the one most necessary to promote prosperity.

By prosperity do we mean things noticeable in our daily life? No; these furnishings, vehicles and clothes are only too frequently mortgaged beyond their value; a needless luxury. The man with the hard sense is the one who practises economy, not concentrating on wealth, not counting his currency by roll for pastime. His constant thought is for the good of all concerned, and especially to promote the interest of his employer. This is the man who allows himself to be trained; he uses positive force, he

Nature and Unity

knows his shortcomings and cannot be incensed by the wild prattle of those seeking a livelihood by means of their so-called intellect.

Intellect involves. It is unity, and will not permit of separation without mutilation of nature. Nature rarely exists in its true sense. Would that it did! Would that every man, woman and child could know it in its true garb! Nature's impediment is vice, voluntary or involuntary. By vice do we mean one form of inconsistency? On the contrary, we mean every form opposed to the moral hypothesis, no matter how minutely it breaks the harmony. A harmonious whole is a unity. Man in the unit must be man perfect, physically, morally and mentally. These requirements are essential, inasmuch as they are forthcoming. Our present-day knowledge, by "man thinking" in advance of acknowledged data, is nevertheless in accord with the present scientific

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working hypothesis and some of its most recent acknowledgments.

To revert with understanding to the composition of the human organism and to its intricate workings, one must be a physiological psychologist with all the power that term implies; this no man can do who specializes according to the present-day interpretation of the word. The term is lifeless without unity. A man must see his subject as it concerns other phenomena rather than as his pleasure and fad permit. Those in advance of us are too frequently called fad-dists, and we too frequently lend a deaf ear to their offerings. Thus we baffle progress.

Man, then, is in a state of evolution, his unity depending upon his development. The question of man's development also involves man's will. The will of man when exercised for good yields bounteously. By the word "good" we do not mean concentration on what we at the present time call reform.

Advancement Through Labor

That is a merely spasmodic movement, and its tendency is to disorganize.

We have said that labor has nothing to organize. Labor constitutes action unless used time is lost; indeed, irretrievably lost inasmuch as man's days are numbered. Time, then, is the essential to labor; labor, the essential to progress; and progress, the essential to capital. Of late we have been consciously diminishing the time of labor and unconsciously baffling the will. To advance means to work unceasingly and untiringly, and not to find time for the numerous and various amusements that have sprung up to foster the negative corpuscle. To what is this due? Is it due to "man thinking," or to the superficiality that we call education?

We have quoted time as the fundamental of labor; then we must each ask ourselves if our time is being used to the best advantage. If we can answer in the affirmative we then know the meaning of individualism

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and our success is assured. Individualism has many modern outgrowths, and no less does it find its application in most revolting efforts to instil perverted thought into immature minds as a preventive.

Individuality is the foundation of unity, and finds its affinity in good. Elaborate superficial education is a curse to any nation; it opposes labor where labor is necessary and where labor would necessarily exist, were it not for the high-handed free-school system. A good fundamental knowledge of necessary branches is what the public schools should teach. By this more benefit would be derived, individual as well as national. On this principle our nation was built.

A superficial system consumes time with little material benefit. No one thing has been concentrated on sufficiently long to produce what our present-day demands require. Young people are started out into the world

False Impressions

to earn a livelihood under very false impressions; they have been taught that appearance, manner and a smattering on all subjects prepare them to meet hardships in life. This is the naturally acquired instinct—a sequel that the greater number arrive at, and what is the result? Undue hardship, discontent, unhappiness and, worst of all, unwillingness to do menial labor. They have been educated beyond this point. Is it here that we get our chorus girls? Are these the women we must elbow in hotels and hotel apartment houses? Are these the women who live next door to us, who are clothed at all hours in sable and velvet, and decked with precious stones? Is this why the regulation detective patrols near the premises?

Does the intermingling of “graft” with vice show itself at this point, and to what is it due? Are these men who are responsible for the condition of things, men of intellect? No, they are criminally immoral men, who

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help to make our laws, if not to enforce them. This state of vice prevails everywhere and under every condition; hence, the necessity of interpreting our constitution in the unit.

Freedom of will can be exercised for good or for evil; it rests wholly with the individual to determine which course to pursue. Man's efforts for good are always more or less thwarted, not so much wilfully as that he is misunderstood. Man seeking the truth is never more than temporarily baffled. He may be misled through the defects of experience, but if his concentration is for good, the various stumbling blocks that are placed in his way will in due time obstruct their inventor's pathway, allowing radiation to assume its proper proportion and justice be meted out.

Injustice is our greatest drawback. It is prompted by insincerity, wilfully or unwilfully. An injustice wilfully executed for

Injustice

wrong not only consumes the time of its execution but it involves further injustice. One falsehood always demands others. We cannot build character on falsehood any more than we can form a stable government by the votes of criminally immoral men.

LABOR

IN the preceding chapter it has been shown that man should evolve; that he should throw off the yoke of pleasure and don that of labor. Pleasure in its true sense is that which accords with nature. The present-day pleasure is a perversion of nature and cannot yield good in the unit. Nature is as creative as it is selective; it abounds in goodness, in wealth; and it is most propitious.

According to science, man's propensity for evil is an inherited tendency—the sins of our forefathers. If our forefathers have left us only sin as an inheritance, nature must be our true friend. In nature we find our affinity. The bounteousness of nature can supply all our wants. The wants of the individual many times, indeed too frequently, are what he cannot have under

The Value of Experience

existing circumstances. Thus, there ensues a conflict with nature, where sin but too frequently abounds. A conflict with nature is where the will predominates for good, where our experience always nets us gain in the unit.

Experience can be used either positively or negatively, for good or for evil. Experience in the negative sense is that which at times is temporarily productive; it never yields a lifetime satisfaction to its owner. Experience conforming to nature, is positive and accumulative and always makes for good. Accumulation tends to force, and force tends to power. Here, our individuality asserts itself, and herein lies the secret of the word, life. The action of life depends upon recognition of quality and upon the separation of good from evil.

To separate good from evil almost invariably means self-denial and frequently tends to hardships. The hardships of self-

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denial are the weapons of self-defence in nature. Self-defence is our greatest safeguard; it protects us from intruding danger. Danger intruded upon man is due to the weakness of man's self. Man's self is man predominating.

The predomination of man depends upon quality. The fundamental quality of man is inherited fibre, and man's will must spring from this. The will of man we have said can be used for good or for evil; and the products are therefore his choice. The freedom of man's will is that which conforms to nature, whether man is in a state of evolution or has already arrived at the state of unit development.

Man in a state of evolution is man under temptation. It, therefore, imposes upon us the practice of self-denial. We see then that self-denial does not depend upon the will of other individuals, or upon the undue demands from children by their parents. The

What Children Should Learn

undue demands made upon children by their parents, as well as unnecessary corrections, tend to the unbalancing of the will and are fatal to the development of nature. The development of the will in children depends largely upon positive influence. The so-called positive influence in hypnotism, for example, is a command which makes it negative in force.

We have said that the will of man should be individual self predominating. Children should be taught the moral differentiation of right and wrong only. Every effort should be made to keep these principles from becoming involved, since they are the first laws of self-preservation, and all other laws in nature conform to them.

The laws of nature as applied to man differ greatly from those applicable to children. Children should live in an absorbing atmosphere where the conversation is not forced. In this way many inherited tendencies could

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be to a great extent corrected, thus increasing juvenile development.

Parental care is essential. It is conducive to sympathy, and sympathy breeds love. The practice of morbid sympathy is detrimental to both giver and recipient; it tends to weaken character as do all superficial emotions. Philanthropy is one of our most insistent examples of this morbid condition, and the beginning of its end is visible at the present time.

No system can be devised through which we can supersede nature with its intricate harmonious workings. To the present time we have been man in a state of evolution, intricacies unknown. Then how could we evolve a system to compete without knowing our unit? It is time, high time, to call a halt!

PROGRESS

MILLIONS of human souls are being misled, and for what? Is it for the prospect of living without labor? Have they really lost their common sense, or have they never been taught to differentiate between right and wrong? Can any one be so ignorant as to think that he can be born into this world penniless, and yet do little or no labor; or does he not care? Have you lost pride, and are you willing to reduce your forces of labor to pauperism?

The will of man predominates. Self can rise to any emergency. No greater opportunity has been offered than that of to-day for the advancement, or even for the beginning, of a career. The atmosphere of the whole world is permeated with discontent. Then do you mean to say that under these conditions there is no room for men who are

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willing to work and do as the men have done who control the mechanism of our present industrial machine? Or are you unwilling to work yourselves up as those men have done? Experience is indispensable, and is obtainable in no other way. The element tending to promote these conditions is what should be dealt with more forcibly.

The abuse of censorship by the press is the first thing to be curbed. Is it necessary for a man immediately upon taking oath and office to begin to disclose the inconsistencies of his predecessor? If there are corrections to be made and wrongs to be righted, his energy should be expended on the actual work for which he is remunerated. Every man in office has, or should have, subordinates who are already waiting for orders. Let him give the orders. Let him try to transact the business, and if, for any reason, he fail in so doing, or if his debtors refuse payment, then let him proceed against them in the

Publicity

order of the law. The press notice will appear in due time, if it is necessary for it to appear at all, and he will get a just, even unlimited, reward.

The seating of a man nowadays seems to be for his own glory rather than for the benefit of those for whom his services have been enlisted. Would he transact business of his own in a like manner to that in which he transacts the business of the public? If so, does this account for failure?

Take the word "capital." Its present-day use is for the purpose of inciting unrest. Do the men who represent capital to-day use the press with undue freedom? Why not? Simply to promote their ideas and advance their business accordingly. On one hand ideas are liable to be stolen; on the other, man through jealousy will prevent their application if possible; hence the necessity of observing secrecy.

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Conservatism in this line is essential to all business transactions, no matter whether they be on a large or a small scale; and our government machinery should be treated in like manner. Individualism is the basis on which this system is founded; without it man is unable to manipulate intelligently.

We have said that individualism is the basis of unity and consists in the differentiation of power. To differentiate as to power means that the human organism must be sufficiently free from obstruction to insure to the individual the use of all his faculties. By the use of faculties we mean a connected function of the organism. Few men are born into the world with this attribute.

We have said that inherited tendency is man's propensity for sin. If man has been born into the world under this ban, and if it has not been removed through juvenile development, there is still one more chance,

A Corrected Theory of Life

a chance of awakening, to something beyond.

Of late years, especially, we have been offered every form of soul solace seemingly without avail. Every effort has been made through educational channels to bring out the best in man; he has been educated to the limit of his capacity in way of memory, and now that the truth must dawn, his education will prove to be the forerunner to his acceptance of the truth. We have been taught an evolutionary theory devoid of a connected theory of life. But when we note the progress of the past thirty years, due wholly to the unceasing and untiring efforts of scientific men, we are filled with wonderment that they should have accomplished so much considering the material at hand to work with.

If we have been taught an evolutionary theory devoid of a connected theory of life, a theory in which their working hypothesis conforms to our advanced theory, we must

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then, of necessity, find the deficiency in man. If man has been able to detect the action of life disconnectedly, man's organism of transmission must be disconnected. The nervous system through which the sense conveys impressions must be impaired. We have said that development in its true sense enables man to bring the senses together to the point of inerrancy. Extravagant as this remark may seem, the first step in development warrants the belief and encourages us to continue step by step until Nature takes care of her own.

The first step in development is brought about through the harmonious action of the muscles by way of respiration with a continuous diaphragmatic support until the muscles of the entire torso become sufficiently elastic to allow the sympathetic nervous system to stretch to the limit of its capacity at this point. On reaching this point the individual is confronted with the

The Predominance of Will

cause of his condition. If it has been brought about through his own volition, he invariably makes resistance in order to conceal his secret. At this point man's will predominates. It is wholly in the individual's hands to determine whether he will or will not use his energy, and to this must be added the fact that the physical magnitudes have become so elastic as to leave no doubt of his ability to complete the step. In fact, it requires greater effort on the part of the individual to resist than it does to complete the work. When development reaches this point of man's volition, and man's will is not exercised, at this point, and this point only, does the conservation of matter and energy show itself. Out of nothing, nothing can be made.

To return to the completion of the first step in development and to explain it, means that the individual must use his energy to its fullest capacity at this point. In so doing

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he brings into play those organs of life which determine sex. We must be most careful to differentiate between the normal use of these organs and that of degeneracy.

To bring these organs into play singly, mark you I say singly, means to connect the sympathetic nervous system with the so-called central-nervous system. The stomach and lung stimulation having been sufficient to reach the sympathetic ganglion, and in turn the solar plexus, gives us an inkling to that beyond. Now, that the lymphatic glands have opened, that we have seen the fluid with our naked eye, they can no longer in reality retain the name, ductless.

The tension of that inherited ban has been removed, that indescribable something has gone, we are in a new world, a world that we know both owes and promises to us a future. Notwithstanding this hope there is still a physical weakness, an inherited disorganization, non-co-ordination of muscles and

The Inner Conflict

nerves. At this point conflict with nature begins; self-pride and confidence must supplant dependence. Years of continuous use of this disorganized body must of necessity produce superficial emotions, which in turn give us incorrect impressions. Through incorrect impressions habits are formed, to a greater or lesser degree depending upon the will. Notional impressions give rise to useless comparison. Good and evil present themselves at times to such an extent that it would seem almost to annihilate our every chance for a livelihood. But this is not true. It is those amassed superficial impressions which make us dependent; which are continually making demands upon us for other than the absolutely necessary things; and which make us long for things wholly unsuited to us and to our position in life. Self-pride must assert itself; self-pride must become sufficiently strong to enable us to withstand temptation.

The Individual Development of Man

We have said that man in a state of evolution is man tempted. If man in a state of evolution is man tempted, man can and should resist temptation. Present gratification is a drawback, if not the greatest drawback to evolution. Any sane individual can differentiate morally between right and wrong, but the question arises, will he do this?

We have said that our first law of self-preservation was the differentiation of right and wrong. Our poorest classes in society are taught this. If for nothing else it is taught by parents in their authoritative manner and for their own comfort. It is a natural law; hence, a law instinctively observed by all classes. Its practice is more extensively maintained by people of ordinary education, those people who are called "good-hearted people."

If man differentiates between right and wrong and does not observe the law, it is

Capacity Measures Life

due to man's volition, and no other man can be held responsible for his act. Man's capacity to act may be limited; his nature may call for many things which he is incapable of doing through lack of experience and development. To long, to wish, to have heartaches and grievances, has never taken the place of experience and never will take their place. They do add to misery and help to crush life in man. False pride and over-estimation of self through developed memory, is one of the worst features to be met in humanity.

If man's capacity to act is limited, man should do to the best of his ability that which his present capacity permits. The first thing to be done is to make an agreement and the second is to live up to that agreement. To live up to an agreement means to consider the welfare and interest of the individual at all times with whom the agreement is made. Work cannot be measured

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accurately by hours, minutes and seconds, as labor demands that it shall be at the present time. It should be based on individualism and be guided by necessity with progress in view.

Individualism cannot be measured by standard time. It depends upon varying forces, and these forces must be controlled by judgment based on interest and honesty. Standard time is unvarying. Our deductions from the movements of the solar system show the never-changing regularity with which the material universe is operated. But the oscillations of the emotional part of the human organism correspond to no external swing of the ever-revolving planets. Their movement is that of a pendulum, governed by sentiment.

At this point we must return to development. This means that we must take into consideration the vocal organs which include the entire organism. Two forms of respira-

The Second Step Completed

tion have been mentioned, muscle and nerve respiration, and we have accepted quality as the prime factor of everything. When we accept this fact, quality must be our prime factor in development and every motion must conform to quality. Position is the first step to consider, and must be considered throughout the entire development. The work must be applied individually, directed at all times by skill on the part of the teacher. Too much importance cannot be attached to the necessity of these demands. Home practice is prohibited. The involuntary muscles must be brought into play, and this, as the word indicates, cannot be done without guidance. Muscle development and respiration must go hand in hand with position for reasons of anatomical adjustment.

The placing of the voice means the placing of the entire organism sufficiently to enable us to take up its function. This process is brought about through the differentiation of

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force and strict general adherence to quality in connection with the ground tone. The ground tone depends upon a single pendulum movement, and through the increased stability of this movement we get breadth of diaphragmatic action and consequently support for the muscular action of the entire organism. Thus is produced a true mechanical voice varying in size as individual natures vary.

This muscular development is most essential, inasmuch as all the layers that go to make up this system are a part of the great organism and must in turn be permeated with life. The breaking up of adhesions by means of absorption and elimination has made possible the co-ordination necessary to reach stomach and lung stimulation.

By stomach and lung stimulation we mean the action of the pneumogastric nerve—the simple pendulum movement has given us sufficient stimulation to develop the muscular

The Third Step

system, and the elasticity of the muscular system in turn enables us to proceed until the simple pendulum movement retains its normal stability. To retain the normal stability of this movement means through stomach and lung stimulation to permeate layer after layer of the muscular system with life. At this point we have gained another foothold. We have trodden paths wholly unknown to us before, paths that have illuminated our understanding and reinforced our courage.

The next step is one of great importance. We have shown by the result of the first step, which consists in the merging of two systems into one, the necessity of harmony. The second step has given us sufficient elasticity of magnitude to proceed in this direction. Stomach and lung stimulation cover a great scope and reveal to us innumerable mysteries.

Before advancing, it may be wise to admit

The Individual Development of Man

that we are going to reveal the soul of man in its purity. Man's outward expression has always given proof of his weakness; he has relied upon other sources than his own for stability and he has received proportionately to his own output. We are not vain individuals; we acknowledge our shortcomings; we bow to the Infinite in submission and only too frequently rely upon that power for the performance of duties we should perform ourselves.

The duties of man are varied according to man's responsibility in life. Man is at all times responsible for that which he creates, whether related to humanity directly or indirectly. The responsibility of man is individual, because of the fact that only he knows the inner workings of his soul and no other man can usurp this knowledge. The secret working of a man's soul is man's individuality, and no other man attempts to invade this individuality except through

Concentration

curiosity, ignorance or malice; and each attempt finds its retribution in perversion of nature.

The proof and the value of man's individuality is what man is able to do, what man has accomplished that bears years of inspection—in other words, that which lives. Agitation and turbulence attract more notice than sincerity, but they are short-lived.

To concentrate on evil bears a like product. Man with marked individuality concentrates on good and becomes a lasting power. Man with great scope of personality concentrates on various things, and through these varied concentrations is able to meet all demands. There is an excessive muscular force which is negative and is sometimes mistaken for individualism, especially when the individual is convincingly sincere. This is a dangerous element, and frequently yields such damaging influence as to create abnormal conditions that it takes years of

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confidence and hard labor to restore. Too much emphasis cannot be laid upon the danger of over-stimulation to the muscular system under the guise of athletics and physical culture. Subjects who undertake physical culture, whether for supposed bodily gain or for support, are functionally wrong. To increase the abnormal working functions which already tend to fill our asylums, prisons and to create unrest and a general war spirit, is to doom every nation in the world. Natural defects are less harmful than those created artificially. Natural incentive for work and for rest are the true physical factors in functional development.

In development the first thing a man must be taught is his utter helplessness to assist mentally in the adjustment of his anatomy. The motor system is involuntary; hence we must conform at all times to guidance. Superficial impressions and comparisons play an adverse part in the beginning and until

Different Stages

the individual, through physio-psychological experience, has been taught that he does not know and cannot penetrate these possibilities alone.

We have reached an age where superficiality has impaired effectiveness, and where hypothetical education has become a threatening if not destructive agent in our general welfare. It is mechanical, hence must be limited as to life.

Sympathy can never be measured or applied by hypothesis. It depends upon oscillation, and the origin of oscillation, as we know it, is a part of solar time. We have cited the pendulum and double pendulum movement as the sustaining power for execution of any subject or problem pertaining to man, and the different stages or phases through which we are taken in dealing with these problems are: Sympathy, Oscillation, Emotion, Attraction, Gravitation, Reflection, Radiance and Expression.

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These phases, varied as they are, depend upon solar time. Solar, or natural time, conforms to any or all situations that are prompted by pure feeling, and oscillation supports feeling. Emotion is increased feeling and emanates from the heart. Attraction is the stillness of magnitude that brings about gravitation; it is felt as to weight. Gravitation is the union of an outer stimulation with the stimulation of a harmoniously working organism; it controls all forces through support by the solar plexus as the centre. This is the double pendulum movement, and through this movement we are able to reflect.

Reflection is light; light emanating from truth has power to control radiation, and through radiation we get expression. Radiation is the result of harmony, or the permeation of all parts with life.

Expression is the anatomical adjustment to the demands of feeling or emotion. At

Equilibrium

this point we see great necessity for the placing of the voice or placing of anatomy, and lack of this accounts for the great lack of expression in the musical world as well as in the other fields of art. Only through the placing of anatomy can we hope to gain equilibrium. Lack of control in forces is the cause of man's inability. Man longs for expression, but is, usually, found to be too indifferent to the moral good in the world to develop to his fullest capacity if at all. Such are the individuals who quote their "ideals" and expect to conceal from the outer world their inconsistencies. But this is no longer possible. The quality of sound portrays character, and the acts at all times conform to qualify. What a revelation in pride, if the whole world were worthy of this grasp!

Self-pride as a modern day possession is as rare as the costliest gem. It is a fundamental that all mankind can and should possess. It is the incentive to success. The

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labor agitation, which amounts to getting something for nothing, has taken its place. The agitators have destroyed labor principles, and out of their utterances no system of economy can evolve. They have encouraged the destruction of self-pride, and self-pride is the only salvation for success that a poor man has. Without self-pride man is dependent, and dependence bars man from the broader commercial fields. He who is dependent and uses his forces to incite unrest under the guise of justice is encouraging disorganization. Man in the broader commercial field has proved himself to be our greatest organizer.

Organizations on paper governed by hypothetical principles are non-oscillatory, hence mechanical, and cannot govern man any more than man can govern the great solar system of the universe. Man through feeling must conform to the laws of the solar system, and through this feeling is

Necessity the Incentive

brought about the harmony of organization. Imagination plays no part in organization. It fosters inertia, laziness, and no moral good can come of it.

This brings us to necessity, which is the great incentive to evolution. It is not what man wants which should be considered, but rather what he is able to do and what is best for him to have; in other words, that which he actually earns. Man is always in possession of his actual worth from the fact that no other man can control his ability. Man can frequently be helped to gain position, but the result or progress depends upon the work of the individual. Man, therefore, is wholly dependent upon individuality for success, and no other man is responsible for his failure.

False standards of capability are responsible for failure. Man represents himself to be that which he is not, but the sane man knows his own actual worth. Man may

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think himself competent to engage for a position. That far he may be sincere, but when he enters upon his duties and finds himself incompetent there is no further excuse for his continuance; he should seek that which his capabilities require. This brings us to strict adherence to true standards, and leaves no foundation on which to rest man's desires, except through functional development to the conformation of solar time, harmony.

In harmony we have two phases, simple and complex, corresponding to the movements of the pendulum and double pendulum. Simple harmony is the action of the organization under repose. Complex harmony is for purpose of execution or expression. With complex harmony as the essential to execution and expression, we can readily account for all shortcomings.

The discord of man is at times pitiable, especially when he holds an elevated posi-

Repose

tion and unknowingly accounts to others for his own weakness through his criticism of more stable individuals. It is truly pathetic when we think of the latent forces that might supplant those that are misused and of the total ignorance of even the existence of such an element.

Repose is the strongest assurance of harmony. The man of repose is frequently underestimated for the fact that he makes few unnecessary movements, whereas the inharmonious man is always in motion, always being heard from, whether consistent or inconsistent. In other words, he is obliged to keep going, in order to use his forces at all. Man in repose is placed by nature; his force is positive, and he needs no assurance from other men as to his moral worth. Man in repose knows his worth and is never perturbed by the wild prattle of those seeking to do him harm.

Use of force, positive or negative, de-

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termines man's position in life. Man using positive force is practical—he is a philosopher by nature. The man who uses negative force is theoretical and depends upon hypothetical argument for success. The demands of the world call for practical work. We are living in a practical world, and no amount of argument or dreaming can take the place of labor. Then why are we thrusting this falsity, this elaborate free school system, upon those who would be unable to procure the same for themselves, who would be obliged, through necessity, to seek that which is best for them to have? We are misleading these people with impossible promises of equality. We are incurring taxes, which they must ultimately pay through increased rental; and increased rental necessitates an increase in price of all necessities, since everything must be housed.

Hypothetical education is a truly false

Moral Law

idea. It inculcates into the minds of the people a vagueness that destroys individuality, and it reaches its zenith in the decision and execution of the death penalty. The question of legality at this point is a minor consideration in comparison with man's individuality. As long as we have men who are willing to usurp power over other men's individuality to the extent of annihilating life, just so long will we retain a taint of barbarism; and no law made by man can redeem us from it. The redemption of man is by law of nature, and legal restitution cannot affect this law. It is truly moral. The moral law of man is functional, and any adherence to inconsistency, whether legal or not, is detrimental to the progress of mankind.

The moral law of man is consistent; it is even impartial as to sex, for the fact that the general outlines of the systems are the same, differing only in the determinable or-

The Individual Development of Man

gans, and this difference is accounted for in the difference of use. There is one universal law, hence it must be conformed to by all mankind. The legal marriage law must not be condemned, but woman must have equal rights with man as to freedom under this law. Woman's subservience to man under any law grants to man usurpation of individuality; and woman as the mother of the race, if for no other reason, should control her own individuality. Offspring demands this change; it is the moral right of mankind.

Divorce laws should be abolished. They encourage laxity, and are more often the means of disrupting homes than of doing good as agents of relief. Any law creating evil should be abolished, especially if it affects the home.

The family is the most sacred of all our belongings. It is the fundamental of all righteous possessions, and must be guarded

The Family

with such zeal as to be priceless. The price of home, without any exception, determines the price of race. Numbers must at all times be discounted in favor of quality, because quality is the fundamental of all things, and through recognition of quality the age limit is increased and the preservation of race assured.

Quality of race is determined by family. Marriage by law in itself does not constitute true marriage; it permits of many abuses that do not conform to nature or the family. Nothing but strict adherence to natural laws can perpetuate the family. Abuse may be mental, physical, or both, depending upon the condition of the individual. It is influenced somewhat by environment, but environment in itself cannot destroy good fundamental textures, no matter how crude. Neither can it transform bad texture into good. All fundamental texture is temporarily susceptible to outside influence, but permanence de-

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pend upon quality—the survival of the fittest.

To survive means to work—to work unceasingly and untiringly until every fibre is placed and attuned to the functional process of the requirements of nature. These are many. They are as varied as we have variations in anatomy, and every variation must be heard from in a practical sense before their members can be attuned, since no execution or expression can take place without action.

The action of man determines his destiny. It is individual—as he sows, so shall he reap. It is a natural law, and man should be willing to suffer his own consequence with endurance and bravery, thus making reparation through self rather than flaunting his weakness in the face of mankind by crying for false sympathy. The cry for sympathy denotes weakness; its force is negative, and no permanent strength can accrue from its

Time in Development

allies. Man is all and in all. No visionary force enters into his life. He is a unit and cannot permit of separation without the mutilation of nature.

In perversion of nature we make diversion necessary. Man in the unit needs no diversion; he is stable and tolerates if need be. The toleration of man is man's generosity; man's sympathy for the shortcomings of his race in their lack of development.

Lack of balance in the development of man is the cause of man's inability, rather than economic conditions. Man must create his own economic conditions through his ability to manipulate economic forces. The manipulation of economic forces depends upon time, and upon individual adaptation of time to purpose. Then how could any prescribed mathematical system meet these demands? How could it take the place of individualism, which is based on intricate harmony?

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Such propositions are ludicrous in the extreme, and their face value is ignorance.

We must not forget that the claim by mathematics is mechanical; its adaptation is mechanical; consequently it can neither control nor determine life. Mechanics represents man and what man has done. It serves merely to facilitate life. Mechanics when properly used is the medium through which life finds expression. The effort to apply mathematics beyond this point impairs its usefulness; it is non-oscillatory and cannot control individualism.

Individualism demands freedom, freedom of both will and action, and cannot materialize without these factors. All barriers to individualism are impediments, because individualism is more stable than any of its opposing forces, hence it cannot yield to these forces without detrimental effect. The man with understanding, who knows the value of individualism, is so stable as to pre-

Stability

fer death in preference to being made responsible for the mutilation of nature. Man's responsibility under these conditions is instinctive; it is man's conscience; and conscience backed by the stability of individualism is an element to command respect. To command respect means worth, worth to the value of esteem and a tribute to the nobleness of character. Such conditions do not show themselves in way of public demonstration. The character in question is too modest to permit of exhibition and too stable to allow such feats to occur.

A man of stability never resorts to vulgarity. He outlines a positive system and presents it for approval. This is the man that forgets both self and party; that lives for the world of nations and is big enough to meet the demands. Merit is always rewarded according to its dues, but our desires are for big reward on small merit. The foundation of merit is morality. We must

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conform to all moral laws before we can become worthy of reward to the fullest capacity of nature's intent. Nature's intent is man in the unit, and man in the unit is man imbued with power to the extent of meeting all righteous demands.

From man in this state there is naught but assent; defence has long since ceased its friendship toward him, since his walk in life, his acts, are his defence and strongest safeguards. They can lead him to the threshold of peace. They are man's communion with Divinity, the permeation of man with that unseen power, unknowable except through perfection of gravitation.

The perfection of gravitation is the reduction of the senses to one sense of feeling, making the others wholly subservient to the one sense by limiting them to expression. This adjustment brings us to hope; and through hope we attain trust, which bestows

A Receptive Attitude

upon us the realization of an attainable perfection.

To attain perfection through trust means to place one's self in a receptive condition. Righteous living has assured us of this position. It has given us fortitude to hope, and through hope we have reached a state of sufficiently intimate communion to trust. A receptive condition leads us to accept and make the best of the things that come to us through righteous effort. These things are not what we want momentarily, or what we had hoped for, or what our faulty judgment teaches us is right; but they come by nature's laws, and, in consequence, they are what are best for us to have. Let us offer no resistance, resort to no trickery for momentary pleasure or gratification. Let us be steadfast to the end, even though we see only peril in our pathway; for out of this can come but glory to the nations.

We all believe in a force greater than our-

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selves, be it personal or impersonal. Then why attempt to usurp this power—folly, vanity, greed, all that is superficial, all that is detrimental to nature and to the progress of mankind? Why not accept this power in its entirety? It is what we long for; it is what we envy in others; it is what we try to lead others to believe we possess, through our efforts to meet their demands. Then why not seek the reality which we pretend to have, and cast off the makeshift pretence that keeps us continually in turmoil, continually alert lest we be tripped in our endeavors.

Reality is all-satisfying. It is honor. It is a life that has reached the zenith of hope. Honor means peace; it is individual, peace with mankind and peace from mankind. Peace with mankind is a superior force which must of necessity realize and ignore the shortcomings from a state of evolution. The state of individualism has been reached

Resignation of the Individual

and there is but one known power greater—God. Peace from mankind is the recognition of the resignation of individualism. It is the acknowledgment of a superior element, an element all-pervading, all-satisfying, the value of which, through absolute public acquiescence, has been decided as righteous.

At this point strife has ceased. Worth is recognized, and tribute has been paid to the nobility of character. Life's freedom has been won; no longer will it be in bondage. The chains have long since been severed—severed to await the universal trumpet sound of peace, of good will from mankind.

Good will arises from good fundamental texture; it is quality. The quality of man is inherent; it is man's conscience, and through conscience action is given to moral right. The moral right of man is individual; it is that which conscience dictates is right. But how many men of to-day observe this law and adhere strictly to the dictates

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of their conscience? Why do they not? For reasons of "graft," greed, show, ostentation, everything that is unnecessary and detrimental to the progress or moral good of mankind. Again, these are the men that cast votes for the making of laws.

Laws at best are lifeless, inexpansive makeshifts for right; but under present conditions, where they threaten to usurp and destroy individual rights, they must of necessity prove to be worse than no laws at all, because they are dealing with individualism, and individualism is the strongest known human power; consequently, such laws can but impede its action.

Politics is the science of government, hence it cannot oppose individualism. On the other hand, it has the power to uphold individualism through recognizing that individualism controls progress. Individualism has always controlled progress, because there is always one organizing head. Nu-

Individualism

merous people may contribute ideas, but progress depends upon the stability of organization, upon the knowledge of the union of positive forces. This is why committees are formed from the centre of business. They are in touch with the individual, with the organizing head, and this is the only means of protection to their vested rights. Man devoid of this knowledge is incompetent to pass judgment upon any business transaction, no matter what it involves; and there is no possible way of finding out except through usurpation of individuality, and this cannot deal with business propositions in the whole, since that the searching force is negative.

Man willing to usurp other men's individuality is devoid of honor; he is devoid of the attributes that go to make up the ideal. Man's ideal is the union of action with moral right, and man has the moral right to his own individuality; consequently, man who usurps

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individuality must of necessity lack judgment.

Man's value, like that of any other product, is determinable. It is comparative; it is what man is able to accomplish in comparison with other men, the actual value or proceeds from his work compared with the value or proceeds from the work of other men.

Then how could we entertain the idea that an appointed commission, each member of which received as compensation a few thousand dollars annually, would be qualified to pass judgment upon the business affairs, the proceeds of which amount to millions of dollars annually; the business affairs of men who, through thrift, self-denial and good business management, have carried these enterprises for years through the non-productive stage with attained experience, and whose proof is their capital and the progress of the country. Should these men at this

Sources of Error

stage of hard-earned prosperity be compelled to yield their individual rights through the enforcement of legislative enactments, when such are enacted and enforced by men who lack experience and are of inferior mental calibre and devoid of judgment? Man either knows, or he does not know; he is competent, or he is incompetent. The demands of to-day must be met by scientific knowledge. Man must know his unit rather than keep on trying to adjust problems through superficial impressions which, falling on these times, amount to little more than fanciful illusions.

The existing error does not lie with capital or capitalists. They have proved their capacity by means of progress and through the generous responsibility that they have shown toward all members of society in their risk of investments for the benefit of the public at large. Their effort has resulted in the accumulative prosperity of the country,

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which every member of society to-day who is willing to work will find an advantage over that of any period that lacked this prosperity. The demands of to-day call for experienced practical labor, and the supply is insufficient to meet the demand, insufficient for reason that man's action has not been developed to meet the educational standard. Man's hope has been controverted. Man has been taught to memorize, compare, imitate and quote. Originality is demanded, but the present educational method is inadequate to meet this demand. Man should be taught to conform his practical knowledge, his common sense, with the times.

The union of common sense with periodic activity requires individual thought, and through individual thought individuality is gained.

Man's individuality is incapable of comparison with superficial thought, owing to the fact that one is natural and the other is

Removal of Physical Defects

unnatural. Individualism conforms to the laws of nature, hence is practicable, while superficial thought is the embodiment of irregularities, and, consequently, from a logical point of view, it is impracticable. Logic is the science of pure thinking; hence it must be essential to progress, inasmuch as pure thought depends upon the normal functional activity of man.

The functional activity of man is enhanced through development and by the removal of physical defects which interfere with the functional process of man. These defects are removed through the placing of anatomy; and, as they are eliminated, just so the corresponding superficial impressions are eradicated and supplanted by truer thoughts, corresponding to the increased change in function. The increased change in the function of man changes man's ideas, and the change of ideas brings about the change of voluntary action.

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We have said that the action of man determines man's destiny. If the destiny of man requires action, man's action then must conform to all requirements. The requirements of man are individual. They vary as individuals vary with reference to nature or fundamental texture, which is quality. The quality of fundamental texture by the removal of physical defects can be developed to its fullest capacity, but the original quality of this texture is inherent; consequently it cannot be changed.

If the actual desires of man are for good, they can at all times be realized through development and labor. The difficulty we encounter is superficiality. We think we want a thing for a certain purpose, and upon analysis invariably we find it to be gratification. At this point we must ask ourselves if our whole soul has cried out in goodness to the world; if our quest has been honorable, or

The Value of Self

has been carried out in order to array ourselves outwardly at the expense of self.

The value of self must be comprehensible to man; and the boundary of comprehension is truth. Truth is the factor through which man's soul is enlarged. The development of man's soul is the life of man, the permeation of man with that all-pervading, all-satisfying unseen power, through which man's self predominates. The predomination of self is the embodiment of all of the faculties of man. The embodiment of faculties involves equalization of force, through control of stimulation. Control of stimulation is individual, depending upon feeling, the deep emotional power to manipulate true sentiment.

This manipulation depends upon time, upon attraction, the stillness of magnitude which permits of functional process. The functional process of man is stimulation, the involuntary action of man prompted by truth.

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The prevailing idea that truth is not acceptable to man is false. Truth told in the right way is always acceptable to man. What man does dislike is to have faults enumerated and dwelt upon unnecessarily, which act is an error rather than a truth. Man is cognizant of faults and knows them to be the result of conditions, which the individual may or may not be willing to have dealt with. To deal with faults is to teach man the way to adjust conditions. Man can be taught this adjustment of conditions, but no man can adjust other than his own conditions, since he knows no other man's individuality.

All individuals are seeking the truth, either directly or indirectly, in order to obtain happiness. Man's view of happiness, like his views on many other subjects, is distorted through superficial thought, through desires for personal gain, which are detrimental to self. Such gain is but momentary, as fleeting in natural laws as the fleeting of

Purity

moments are perceptible to man. Man should concentrate on good and conform to natural laws. We are reminded that all things contain some good. Every organism is dependent upon life for mere subsistence. Life when it assumes the form of intellect cannot be wholly devoid of quality. Man's desires, prompted by superficial thought, are detrimental to self; they thwart the development of quality; consequently the act is not of the variety that nature demands.

Nature is as non-compromising and selective as it is true. It is the embodiment of all truths and the embodiment of truth is reality. The realization of truth is the realization of all legitimate desires. It is the embodiment of all that precedes purity. The purity of man is man imbued with life's power, therefore it is his permeation with life. This produces complex, intricate harmony. Man endowed with complex harmony is man developed, man evolved. Evolution arises through

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legitimate strife; it is the result of individual effort. In evolution, this effort is man's requirement, and depends upon the use of will.

By the use of will we mean the recognition and acceptance of quality, through which is obtained conformation of thought and act. Selection of quality is at all times and under all conditions the determinable factor. To determine by quality is to recognize the good, the moral right in man or in his projects.

The determination of moral right is justice to man individually. Man is classed through individual justice; it is the recognition of his actual worth through the quality of his deeds, and this is determinable in all stages of life. Individual justice knows no favoritism, it is for all men. For rich and for poor alike there is but one universal law, and to this law all mankind must conform. The difficulties we encounter are individual, arising from lack of development.

If our difficulties are due to lack of indi-

Practical Knowledge

vidual development, no advantages, save those directly applicable to the removal of the defects, would prove beneficial. The first thing for any individual to acquire is capability, since that quality is most in demand at the present time. Skill is undoubtedly the requirement of the day, and especially is eminent skill looked for from all sources of leadership. We have reached an age where not only is eminence expected, but eminence with every quality that it takes to make up that word must be forthcoming. Self-reliance through practical knowledge of universal requirements is the highest requisite for leadership, and this requisite is obtainable only through directed effort. Directed effort is individual effort; by it we mean the active application of man for good to any situation where duty calls.

Man's duty, we have said, is to care for individual creations. Wife is protected by husband, but parents are directly responsible for

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their children. Parents acquire this responsibility through the law of creation; they are each individually responsible, inasmuch as the act is one of volition. The responsibilities of parents to children are varied; they vary as children vary in fundamental texture, and these variations can be dealt with only through knowledge of individual requirements. It is the duty of parents to supervise the rearing of their own children, and this can best be done by means of home influence. No matter how humble the home, the parent love is there, and duty and responsibility are exacted of all parents.

The duty and responsibility of parents to children is to teach them to observe strictly all moral laws, the laws of the universe, the differentiation of right and wrong, the separation of good from evil. This, when not confounded with likes and dislikes on the part of parents, is a comparatively simple task. Likes and dislikes do not conform to

Right of Adjustment

moral laws ; they are fanciful, hence they are not conducive to happiness.

Imagination based upon superficial thought is man's commercial curse. It supplants hope, is antagonistic to natural laws, and destroys common sense. The difficulties encountered by inexperienced men are in consistency and non-conformity. Our inconsistency is due to lack of balance in intellect, and this produces non-conformity.

Man should endeavor at all times and under all conditions to make the best of things. He should seek only that to which he is morally entitled, and man is morally entitled to what his agreement calls for, providing his worth has not been overestimated. If under any condition man unknowingly underestimates the value of his services and this fact becomes known to him, he has the moral right to adjust himself by declaring the fact to his employer and giving due notice, as the individual case may require,

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to prevent business rupture; but he has neither moral nor constitutional right to combine against progress, because in doing so he indirectly affects all mankind. The prevention of business rupture facilitates progress, and progress is a universal benefit to mankind. It affects distinction, the placing of man in his actual position of worth.

At this point favoritism bows to worth; extortion and rascality are becoming things of the past; and all political vagaries will crumble and vanish at the touch of practical philosophy. Superficial education has had its season; it has given man a standard wherein the acceptance of reality is assured. Man in his acceptance of moral standards is an intelligent being and must of necessity see the shortcomings of our present-day educational methods. Intelligent man must surely grasp the fact that present-day action conflicts with moral standards.

An individual, morally active standard is

Quality

the fundamental requirement of the day. The standard of action must conform to that of thought which our educational system has given us. Education has undoubtedly given us a true moral standard, to which physical man can gradually conform. The gradual conformation of man must be brought about through quality, for quality is the mediary of thought and action.

If quality is the medium through which thought and action conform, it must also be the essential to development. With quality as the essential to development and the medium of thought and action, there remains but little to confound our understanding. The recognition and acceptance of quality is faith, and through faith all things pertaining to individual nature are made possible.

The possibilities of nature in man are realized through patience and endurance, for these qualities are the foundation on which success is built. With patience and endur-

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ance as the basis of success, our scrutiny of present-day methods can only demonstrate their fallacy from an intellectual standpoint.

Intellect we have said involves; it is unity. The unity of intellect is the unity of all things pertaining to man; it is the union of economic and universal forces. This union is man's salvation and his happiness. If the happiness of man is the result of his salvation, and his salvation is a unity of economic and universal forces, man's every effort should be concentrated on bringing these forces together.

The concentration of effort on forces brings about the separation of good from evil, the differentiation of right from wrong, and the total acquiescence to influences that facilitate these movements. Acquiescence here involves non-resistance beyond self-protection, and our movement is facilitated by drifting with events rather than through predetermined effort. Plans must be for-

Intellect

mulated, but manipulation is necessary to the carrying out of plans.

The manipulation of our plans depends upon intellect, upon the individual unity of force. This unity in man is his power, and through power he reaches the height of ambition. To reach the height of ambition is to penetrate all things seen and unseen. In doing this we rely upon power for the sustenance of the spirit, which is the breath of man and which produces his soul.

The spirit is life, and life brings animation. The life and animation of man is man's soul; it is the permeation of man with unseen power. This power must be recognized through our sense of feeling, which is man's link of connection with all things. If the sense of feeling is man's connecting link, it is also his protection. Protection through feeling requires that we await development, and in awaiting development we can test quality. This is the test of man's character.

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It affords the estimate of self-pride and fundamental principle, which is the basis of character as well as the basis from which honor springs.

The character of man determines his life. If he has sufficient self-pride to adhere to fundamental principle, character is built; if not, he develops evil traits. To develop bad traits is to encourage disorganization, for bad traits become bad habits, and through these habits man becomes functionally disorganized. In the state of disorganization man is functionally incapacitated.

Our functional incapacitation is the source from which inconsistencies arise, and inconsistencies produce those irregularities that present themselves to our daily notice. These irregularities are the weakness that baffle success. Man's irregularities are as many and varied as are his traits of character. The traits of character in man correspond to the variations of quality, which in turn

Antagonism to be Avoided

correspond to the shadings of expression. Quality and expression go hand in hand; they are the Alpha and Omega in the development of man.

This development is the shaping of character, and through the shaping of character stability is gained. Stability of character is man's natural protection; it guards him from intruding danger and from all adverse influences to which weaker subjects yield. Yielding to adverse influences means destruction of self, the destruction of life in man. To destroy life is to create antagonism, and the creation of antagonism results in abnormal conditions.

Abnormal conditions resulting from antagonism destroy sympathy, and as a result of the loss of sympathy, the severance of economic and universal forces is inevitable. With the disunion of economic and universal forces man is thoroughly incapacitated—in-capacitated through lack of power. The

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power in man is man's all; the harmonious universal action in man. This universal action in man is expressed by actions and by the quality of actions.

Since action may be baffled for a time by outside opposing forces, man may be obliged to retrench sufficiently to gain a foothold sufficiently strong to secure obligations. The man who understands the forces of life and is obliged to retrench under such conditions is not responsible for the act. Under these conditions he works against his will, but must cope with outside forces until they have been successfully resisted. The man who creates the outside opposing force is guilty of a crime against humanity. To-day the vagaries of politics are responsible for the turbulence of our moral atmosphere and the loss of confidence that confronts us on the commercial side.

Man's obligations are to protect the interests of those to whom he has made

Conformity and Progress

himself directly responsible. Direct responsibility for the interests of others involves the renunciation of all things inimical to the progress of these interests.

Progress through interest means progress to mankind generally, inasmuch as it evolves into a perfect whole through the reduction of all things to a system.

Conformity to system must at all times and under all conditions be brought about through general interest, and this interest can be observed only through individual justice, which is determined on the ground of the actual worth of man.

Man's commercial value, then, determines financial success, rather than what man wants, or what we should like to see man have. The fallacy of urging help for people who do not help themselves amounts at times almost to absurdity; but notwithstanding this fact, such people are buoyed into the

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false belief that relief will overtake them by way of equal rights.

All men who are willing to work have equal rights, and the greatest commercial gift to man is poverty. Because of poverty man must work for necessities, and through the effort to get necessities he learns values. The knowledge of intricate values is man's essential preparation for commercial effort. To obtain this knowledge we must learn the manipulation of forces, the reality of existing conditions; and such knowledge is obtainable through necessity only.

Necessity is the mother of invention and invention is originality. The originality of man is individual; it is the basic element out of which construction springs naturally. Natural construction arises from deep emotions, but mechanical construction is only superficial. It is the product of the mechanical man, whose physical being predominates. The physical being of man should yield to self.

Command of Intellect

Yielding to self by man means control over physical magnitudes, control through sufficient elasticity and lightness of weight to warrant stillness of magnitude. This is perfection of physical development, and perfection of physical development gives man control over self. Such control requires obedience to natural laws, and obedience to natural laws brings man into prominence. The prominence of man is due to his knowledge and the knowledge of man is his all.

Man equipped with this standard is prepared for every emergency. From such preparation man acquires supremacy; that is, he reaches full command of intellect.

Intellect is the light from the soul, and the emanation of this light is expression. In man, expression is the outlet of his soul, and this outlet is the glory of man's existence. When man glories in existence he enumerates all things that pertain to the welfare of mankind.

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The general welfare of mankind depends upon government, upon the management of affairs. This management is intricate in detail, and employs the inner activity of man's intellectual being, which, itself, is the result of intricate harmony. Such harmony is man in the unit, whose every atom works in unison with all things pertaining to universal progress.

Universal progress is universal interest and universal interest is man's highest aim in life. If this aim is universal interest, man's endowment must be spiritual, but must be considered from a practical standpoint. Practical spiritual endowment leads to man's action for good, and this produces permeation of life.

The permeation of life through man is poise or equilibrium. Through this man acquires equity, which is in daily life his power of just administration. Such administration requires the exercise of our sense of duty to

Bravery

all men, and man's sense of duty is impartiality.

We cannot be impartial without indifference to individual enterprise, and this indifference brings natural strength and fortitude. Natural strength leads him to the endurance of hardships with bravery.

Bravery in man is his power of endurance, and with this power of endurance he tests patience. The testing of patience is the testing of character, and through testing character man is placed. The placing of man is the adjustment of his position to his ability, and through this adjustment he finds contentment.

This gift is man's consolation, through which he is buoyed into enterprise. This motive of enterprise is our desire for success, through which reality is obtained.

To obtain reality is to gratify all inborn desires, and this gratification is measured by the extent of man's capabilities. Those of

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man vary with his capacity for spiritual endowment, which brings the being through love. Man's being enriched through love is man nearing perfection.

In this state comes the realization of the beautiful, which makes possible the attainment of perfection. Perfection of love is beauty, the radiation of universal goodness. The man endowed with universal goodness is he whose every act conforms to moral laws, the laws of the universe. This body of law as observed by man is his guide, without which he is separable, and man in a separable state has a separable existence. The separable existence of man is a lonely existence, and through it man longs for intercourse. Through longing for intercourse he is likely to commit rash deeds, deeds that bespeak evil rather than good.

The perfection of intercourse is the union of souls, which transmits a perfect inheritance to offspring. The debt of the parent is

Perfection of Inntercourse

the obligation thus to transmit a perfect inheritance. The parental debt to mankind is individual; it is the moral obedience of individualism. Through this moral obedience of individualism, which involves freedom, all things pertaining to man's individual happiness are obtainable.

To obtain individual happiness we must seek perfection of intercourse, and the pathway of our search is one of truth and justice. It is brilliantly illuminated with every light necessary to progress. The lights that illumine progress are natural lights, and are the means by which we evolve into unison. The unison of man is his oneness of sense, which results from the union of faculties through feeling. For the union of faculties through feeling we employ manipulation, and through manipulation combination is developed.

Combination presupposes excessive action, out of which dominance has its origin. To obtain dominance through combination is to

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obtain order, and through order all things become active.

General activity is general prosperity, and by means of prosperity man becomes independent of spirit. Independence of spirit is self-reliance, the ground from which springs inventive genius. The inventive genius of man is his soul, and through soul man reaches the ideal.

Man's ideal corresponds to his capacity for spiritual endowment. If the capacity for spiritual endowment and the ideal are identical, man should strive to unite these factors. Union means assurance of possession, and possession by man explains limitation. Limitation is fixed by calibre, and through the development of calibre man gains natural capacity.

The natural capacity of man is his inheritance upon which his quality depends. Inherited quality in man corresponds to capacity, and the relative existence of these

Determination

elements can be brought about through development. To develop quality and capacity evenly is to produce quantity, and through quantity is obtained volume. The volume of man's inheritance is man's power through which he reaches the ideal. Man's ideal is his sole real possession. It is the limitation of his being, and we have said that this limitation is man's perfection.

The perfection of man means enjoyment, through corresponding possessions. Possessions corresponding to man's development are real, and through them we reach the full extension of the individual sphere. Man's individual sphere is his centre through which he communes with infinite bliss.

In this state of communion we acquire power of concentration, with which we gain determination. The determination of man is man's mind, and through mind man excels. The excellency of man is his goodness, his capacity to deal justly with the problems

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which come before him. To deal justly with these problems is to create confidence through justice. Confidence created through justice levels man's expectation, and through this levelling of expectation man becomes worthy of citizenship. When thus worthy, we merit recognition, and through recognition man becomes great.

True greatness is the perception and acknowledgment by others of his value. The value of man is man's well-being, on the foundation of which he becomes a monarch. Man in this state is man in the state of reign, and through this state of reign man becomes angelic. The angelic state of man is spiritual, and in this spiritual state man is wedded to principle, a form of wedlock in which man becomes socially independent. Such independence of social obligation is the effect of spiritual exaltation, which leads to the severance of social obligations. Through this severance of social obligations man be-

Illumination

comes humane. To become humane is to become natural, and out of this natural condition emerges the spring or fountain of human thought.

The fountain of human thought is the fountain of pleasure through which are derived blessings. The blessings of mankind are the token of grace, and through grace elegance is portrayed. The portrayal of elegance is the portrayal of love, and through this portrayal of love man becomes serene. The serenity of man is man permeated with love, and by means of this permeation the understanding is illuminated.

The illumination of understanding is the illumination of all things pertaining to man, and through this illumination man becomes satiated. The satiation of man is the satiation of powerful elements, and through the satiation of these elements man becomes generous.

Generosity is the oneness of man's love,

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which is adoration. Adoration means forgiveness, and through forgiveness man becomes humble. The humility of man's existence is rest from excess, and to be rested from excess is to avoid. Man's power to avoid disturbing elements is his highest instinctive quality, and through this instinctive quality he becomes a favorite.

To become a general favorite is to be admired, and through admiration man descends to level. The descent of man's level is geniality, and as a result of geniality man is loved. To be loved by others is to be adored, and through adoration we become adorned. The adornment by man is the highest form of man's expressive appreciation of worth, and through this expression of appreciation man becomes saintly. To become saintly is man near a haven, and in this haven man becomes heavenly. This is an exalted state, a state of exaltation in which man becomes blessed. Man in this state of blessedness is man

Government

adorned with priceless gifts. The priceless gift of man is God, and through this gift man's soul ascends to its highest rank. The highest rank of the soul is marked by obedience, and by obedience the will of man conforms to righteousness. Through conformation of will to righteousness man declares government.

Government, declared through righteousness, is all-powerful. It is an emanation from the purity of soul. Purity of soul is the purity of man's existence, and through this purity of existence man becomes elevated. The elevation of man through purity of soul is the elevation of all things pertaining to guidance; and through guidance man becomes rounded.

The rounding out of man is the rounding out of all things pertaining to man, and through this rounding out man becomes loyal. Loyalty is our power to refrain from discussion, and through this refraining

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power man conceals. For man to conceal through loyalty is to protect others, and through the protection of others man becomes confident.

Confidence in man is the moral security of others in man's ability to deal justly, and by means of the moral security of just dealing man is borne into responsibility. The responsibility of man to others is the gateway through which man passes into eternity. This translation of the finite man is the passing away of all earthly inconsistencies, as a result of which man becomes a unit in spirit. Unity in spirit makes us God-like, and through this God-like spirit man reveals his true self.

The revelation of man is the revelation of the universal problem, and through this revelation man becomes placed. When thus placed, he receives in trust the universal power of manipulation. Closely associated with the power of manipulation is man's

Spiritual Communion

moral character, and through moral character all things are guided. Guidance through moral character is trust, through which we gain reason. Man's reasoning faculties are his combined forces, and through this combination of forces he gains endurance to all time. The lasting condition of man is man's own result, the result of legitimate labor. This labor is the exercise of man's functions, and leads to continuity. The continuity of man is the continuity of all things pertaining to him. By universal continuity we are strengthened to withstand the ordeals through which the physical entity must pass in this earthly domain. Here we must find our abiding place, an earthly abode in which we commune spiritually. The spiritual communion of man is his intercourse with universal power, an intercourse which leads to the proclamation of his capacity to govern. In gaining this governing ability man becomes a monarch.

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Man in a monarchical state is man supreme, and through supremacy man reigns forever. The everlasting reign of man is the interchange of elements in his physical being, and from this interchange is derived life everlasting. Everlasting life on earth means eternal happiness; moreover, by life and happiness our youth is renewed. The rejuvenation of man is the essence of power, and through essence of power man is endued with expression. Expression thus becomes the real habiliment of man, his raiment, from which he gains appearance. This appearance is the expression of quality, and through the expression of quality we convey impressions. The field of impression is the battleground of success. After achieving success, we begin to see into the beyond. This to man is spiritual light, a light whose glow is all-pervading.

Spiritual light indicates the boundless store of infinite grace which now comes to

Simplicity

man, and through infinite grace man is directed to royalty. The royal state bears a crown of glory; in glorification man yields redemption. The redeeming feature to mankind is the blissful abode of his peerage of the equality of eternal life. Here is gained the suffrage which is simplicity of being. The simplicity of man is his unity, and by means of his oneness of being man reigns divinely. The reign of divinity is the reign of complexity; in this divinely complex reign man begins to overlook the minor inconsistencies of life. This act involves leniency, and through leniency man is impelled toward his destiny. As he moves toward destiny he makes a righteous effort to be divine, and in this divinely righteous effort man copes with obstinacy. The battle with obstinacy is a battle with tendency, and in this struggle man is lifted through cycles of development into progress. The passing through cycles into progress is the passing of many incon-

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sistencies; and as a result of the passing of these inconsistencies man gains the power to evolve.

The evolution of man depends upon development, upon the eradication and elimination of false materials. Thus to eradicate and eliminate false material is the purpose of true physiological psychology, a process in which man unfolds wonders. The unfolding of physio-psychological wonders is the revelation to man of mysteries. The mystery of man is the darkness of man's organism, because of which man is incapacitated and his understanding hindered.

To baffle the understanding is to baffle success, and through the baffling of understanding and success man is merged into obscurity. Thus we sink into an abyss and fall to the lowest level of existence. The ascent of man from this lowly state requires the power to recuperate, and in this power the prowess of man is revealed.

Attraction

To bring forth bravery in man is to enhance gallantry, and through gallantry he becomes attentive. Man's attention is man's direction of self, through which is gained security. The security of strength and swiftness is the power of bravery. It is necessary to have this power in order to yield—to bury the false existence in man. This burial of the old self of necessity renders the individual helpless, but such helplessness is a prerequisite step to development of force.

Loss of resistance in man gives strength to his attraction, and through this added strength is gained power. The power of attraction is the power of reflection, and by reflection man learns to wait. To wait is to obtain that which we individually desire; and, through obtaining these desires, man yields to his uttermost that which is natural capacity; it is the union of action with the ideal.

In the union of action with the ideal is

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man's limitation; it is man's actual capacity. With the use of natural capacity every atom works in unison. To obtain anatomical unison is to harmonize; through harmony control over life is gained. The gaining of control over self requires that we abide by consequences, and by taking the consequences of his acts man is disciplined. The state of discipline is the state of self-control, in the exercise of which man struggles through hardships to the goal of natural existence.

The natural existence of man is freedom from restraint, freedom from all encumbrances upon his will. This must of itself liberate his desire for good. Through this liberty man becomes enriched with untold blessings, which have the intricacies of harmony. By means of these intricacies man develops a capacity for the highest of sensations. These are involved in feeling of intercourse, and through intercourse man

Elimination of Desire

yields to temptation. Yielding to temptation is due to weakness of will, and because of this weakness man falls.

The fall of man is the fall of individuality, the crushing of personality, which produces the self-conscious atmosphere that pervades even the utterances of protection in speech. Man's protection is his self-respect, and through self-respect is gained posture. To regain will power is to be determined on points of difference. By means of the mastery of self favoring the right, man's will becomes strong enough to resist all temptations.

Resistance brings strength to fortitude, and gradually lessens the desire until it becomes eliminated. The elimination of evil desire is the basis of all mastery, but in elimination man succumbs to natural forces. The natural forces of man are the laws of natural conditions, and in observing these laws we become rational. The rational condition of

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man is his reasoning faculty, by the use of which man is able to expound. Judgment by the exercise of reasoning power is non-condemnatory, since man knows only his own individuality. "Judge not that ye be not judged."

The individuality of man is known to the individual only. It is the secret recess of his heart. The heart string of man is the governing sentimental factor; it is the revelation of all mysteries pertaining to man. These mysteries are his governing qualities; and through sentiment these qualities in man are revealed. The qualities as revealed in man are the specifications of the true sentiment in comparison with the superficial. This involves a conflict between the two. Such a conflict brings the awakening of understanding, and understanding brings man to the sense of realization.

This sense carries with it the power of correction, and by the use of this power we are

Continuity

able to eliminate superficiality and do away with superficial impression. The eradication of the superficial requires the relaxation of brain substance, the substance of the brain hemispheres. The hemispheres are involved in the outer muscular system, consequently are members of that part of the anatomy in which expression becomes perfected. The perfection of expression is the glory of existence; it is the combined resolution of all physical members to obedience.

The combined obedience of physical members is the response to true sentiment, and through this response superficial impressions are eliminated. If we are to eliminate superficial impressions we must adhere strictly to true sentiment. Adherence to true sentiment is actual labor; it is the basic work or foundation of continuity.

The foundation of continuity is the basal region of success; it is the origin of all true conditions. From this origin springs the

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legitimate type of prosperity. It is the embodiment of truth, justice, and reality. With these principles as our fundamentals, there remains in the individual mind no doubt of ultimate success. The ultimate success of man is assured through progress; assured by the phases through which man has passed in evolution. These phases of evolution afford man's background for coloring. The ability of man to color enables him to secure a shading of character which he has hitherto not possessed, and through shades he discloses the realistic.

The realistic in expression is the predomination of man's soul, the true utterances of reality. Man capable of true utterances is man divinely eminent. To be divinely eminent is man's highest strength, by means of which he grips the universe. The grasp of the universal is universal harmony. The endowment of natural harmony is the presence in man of all attributes that it takes to

The Developed Ego

make up purity. The attributes of purity are the dimensions of reality, and through the dimensions of reality man sways the universe.

To sway the universe is the work of art. It is the yielding of man to righteousness, to the all-powerful element that pervades and directs. This influence is the solar effort of the universe, the vibration of dead surfaces to the rays of the sun. Such surfaces are the source out of which the sun regains heat and light. For the sun to regain heat and light through fortification and vibration is the process of developed ego.

The process of developed ego is the process of security. It is the night of nomad states and of severance. It is that anchorage of spiritual light that pervades the universe. The interruption of spiritual light is the opportunity for crime, the basis for sleep and of origin. The basis of origin through spiritual interruption is the reason for rest,

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and through rest man regains vigor and renewed strength to resume action. The vigor and renewed action of man is the total of man's existence. It is the prime element of reality.

The prime element of reality is the governing factor. It is the basic substance from which all others are derived. In other words, reality is the gold standard of morality. This includes the bulk of righteous affinity, and the bulk of righteous affinity is the contour of man's organism. This is a well-rounded and many-sided proposition that meets all demands. This involves the meeting of physical, moral and mental requirements; and through meeting these requirements man rises to the limit of capacity.

The limit of capacity is the limit of earthly demands, which in themselves are governed by actualities. Earthly demands governed by actualities are the absolute adaptation of self to the qualities of goodness and gen-

Progress and Life

erosity. This means that we are to become noble, and through nobility man descends to rank. To descend to rank is to affiliate, and through affiliation man rebounds. For man to rebound through affiliation is for him to become centred; and being centred, he communes with eternal progress.

Eternal progress means eternal life, the goal through which man reaches the ultimate. The ultimate of man is the cessation of effort, the total dependence on universal power for guidance and protection. Man to be guided and protected through dependence on universal power is man in the state of perfection. The state of perfection in man is the quiescent atmosphere of divinity, in which man ascends to virginity. The virginity of man is the power of man's strength, and through this power man wields the inevitable. To wield the inevitable is control over mentality—control over mind through divinity. The divinity in man is the culmi-

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nation of his resolution, and through resolution man develops tendency or proclivity.

Tendency in man means repetition, and through repetition is gained action. Action through repetition is the process of generating power; it is the origin of true force. The origin of true force is the origin of positive force, and through positive force man is assured power.

The assurance of power through positive force is the elevation of man's mind to intuition. This involves the faculty of listening, and by listening man absorbs the elements that are beneficial. These elements are the wonders of man's mind, his combined faculties, which fix the limit of man's resource.

The limit to man's resource is the limit of his existence; his power to co-ordinate with exigencies. This power is the total of man's equipment. It is the bulk of all cohesive elements, by means of which is laid the founda-

Adjustment

tion of governing power, and upon the fundamental of governing power the basis of strength is placed. The basis of strength and the fundamental of governing power are the factors of possession. Possession by man means wealth, wealth of earthly store, and earthly store of wealth by man demands goodness and generosity. It means responsibility, responsibility to others of man's direction.

Man's direction represents guidance to others, and guidance to others by man is the highest attainable interest; in such interest man shows the royal spirit of advancement. This spirit of advancement is the copious tendency to progress, by means of which man's energy finds its bearing. Energy contains the combined elements of prosperity, and through prosperity man gains influence.

The influence of man is the power to adjust problems advantageously. This is the goal that all individuals are seeking. To

The Individual Development of Man

adjust all problems is to assert moral rights, the assertion of which entails man's bearing to develop conditions. The development of conditions through the bearing of man demands straightforwardness, and through this phase of character man is steered to independence. Moral character, to be strong, must be independent, and by the strength of moral character man is swayed. The sway of moral character is moral suasion, the control of mankind by man.

The righteous control of man is the conquering element of morality. It is the bottom foundation of the individual career. The career of man is his contest in life; the struggle in which he proves ability. The ability of man is the governing feature of his make-up, its predominating quality. This quality in man determines his destiny; that is to say, the ultimate of his career. This ultimate consists of what man has accomplished individually.

Equipment for Emergency

Individual accomplishments in man are the pressing requirements of need, and through these requirements man gathers a store of resource. To gather a store of resource is to accumulate equipment for emergencies. This is the preparation for success; the fortification of self against foes and peril. Thus to fortify one's self is to protect self-interest, and in the protection of self-interest man is carried through hardships to the goal of natural protection. This end is the assured superiority of our moral character over vicious designs by others. The vicious designs of man are the jealous treasures of iniquity, and through these iniquitous treasures man degrades self.

The degradation of self is the decapitation of force, by which man cuts off the intellect. Man devoid of intellect is man without reasoning power. In this state he is governed by negative force. Negative force limits life to the extent of the conditions affected.

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These conditions promote the disorder of the organism, and through this disordered condition of organism man succumbs to disease.

The diseased condition of man is the putrefaction of localized areas. In this condition man's strength of resistance is reduced according to the extent of his permeation by vitiating elements. The vitiating elements of disease are the emanations of putrefaction, through which man is overpowered negatively. To be overpowered negatively is to become exhausted; in a state of exhaustion man succumbs to the inevitable. A blight falls upon the career of man, which fast becomes the curse of his existence and the precursor of his downfall.

It is the superficial that betrays; that offers enticement to ruin. The enticing element of ruin is present predomination, and in treating with this element man plays with the vital.

Man's vitality is the strength of his moral

Co-ordination

character through which he conveys impressions. To convey impressions through strength of moral character is to present conditions through strength of feeling. The presentation of conditions through strength of feeling requires power to co-ordinate with all connecting adjuncts. The power of co-ordination is the power to communicate with all the tendencies of righteousness. These tendencies are the prospects of riches, and through these prospects man launches the enterprise from which wealth is obtained. This means that he must court treasures, and in courting treasures man ascends to indifference, attaining to the power to proceed with rapidity. It is thus that he begins to govern reality, and by governing reality man sweeps the elements of condemnation to the portal of injustice. From injustice proceeds dread; and from dread, destruction. The affiliating element of destruction is death, death to the organic receptacle of life. The

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organic receptacle of life in man is man in the sense of feeling.

Man in the sense of feeling is man endowed with the realization of an attainable perfection. This perfection shapes man's contour of existence, and through it man communes with reality. Communion with reality is communion with the ultimate. It establishes connection with all cohesive elements, which constitute the foundation of comely substance, and in this substance man combines ethereal and earthly treasures; the fruits of obedience, through which we attain all that is attainable. Thus man becomes graded, and complies with natural laws of existence.

The natural laws of existence are the laws of futurity, through which he contains all the elements that are required to combat the influences of negation and of worldly aspiration. Because of these influences man descends to conditions with unavailing rank.

Separation from the Ideal

Conditions with unavailing rank are conditions of condemnation, and through condemnation man loses prestige. Loss of prestige brings condemnation—condemnation to the doom of misfortune. This is the sinful culmination of negative aspiration.

Negative aspiration in man is the substance that clings to wrong, to the baser elements of life. In these elements are contained the mysteries of personality, the complex conditions of humanity, and complex conditions are elements of distress. Herein lie the elements of contention, and through contention man severs his bond with the ideal. To be cut off from the ideal brings separation from capacity, and by cutting off capacity man is left with little more than the light of vision. The light of vision is the strength of simple harmony, by means of which man conveys to the world the art of discerning objects. The art of discerning objects is the presence in man of accumu-

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lative design. This is the forerunner of man's existence; it is the coupling in man of tragic and realistic elements. In this combination is found the basis of the dramatic, through which man retains sufficient strength to conceal the tendency to vice. This involves the loss of self-control. Loss of self-control means contempt, contempt to the extent of disdain. This is the selfish existence of immorality, the dependence of man upon others for self-attainable proportions. Self-attained proportions in man are the evenly developed conditions that allow him access to principle and government.

He who has access to principle and government is he who relies wholly upon self for self-attainments. Attainments by self are the standard of morality, which is the complex union of vital force. In this union we find the supplemental energy of tendency, and through this energy man is tempted to convey to the world the meaning of sundry

Conscience

conditions. The meaning of sundry conditions is the tempest of wailing, and in this tempest man gives to the world the reckoning of conscience.

The reckoning of conscience is the remorseful condition of man, and through remorse man tenders the affection of others. To tender the affection of others is to gain prestige by which man ascends to channels of importance. This is the task of all individuals, and the result is fellowship. Fellowship is the hearty co-operation by man in all reasonable tendencies toward others. These constitute the friendship of justice; and through the friendship of justice man relies on others. To rely on others is to believe, believe in the truthful operations of fellow-beings. These operations are the tendencies of desire, and through these tendencies man acclaims righteous ownership.

To acclaim righteous ownership is to por-

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tray natural conditions, and by such portrayal man renders unlimited benefit. Thus he acquires the control of masses, a control which enables him to reach the stage of endless resource. This is the period of continuous growth in which man finds everlasting employment.

Everlasting employment by man means everlasting direction, in which we stand in abeyance with the infinite. To stand in abeyance with the infinite is to succor the tending cause; through deliverance man develops all the grandeur of the universe. Development of universal grandeur is the development in man of all tendencies to righteous achievement; moreover, through righteous achievement man attains glorified redemption. Such attainment is to become free, free from the tumultuous enterprise that besets man, the ungovernable tide that pervades all things. This is the ungovernable element in man, the stumbling block

Distrust

to humanity. It is the ill-meaning, untr tranquil, demanding individual, who sees no reason why the proceeds of any enterprise could not be appropriated to the use of the unworthy. Men are unworthy because they lack interest. Lack of interest produces absence of trust, and through lack of trust man is classed with undesirable elements.

The undesirable elements of humanity are the elements of distrust, and through distrust man loses opportunity. This is to become shadowed, and through this state of intangible menace man is lost to existence. To be lost to existence is to be felt nowhere where the dawn of prosperity is the essential to progress.

The dawn of prosperity as the essential of progress is the self-governing attitude of all well-meaning individuals; it is the co-operation of man with universal progress. Co-operation is the befitting attitude of man,

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the cloak of redemption, and the sigh of relief.

The cloak of redemption and the sigh of relief are the twofold reward; they are the bountiful supply of justice and the tearful return of wisdom. This return is man's recompense through diminution. Recompense through diminution is man's total, it is the acme of existence. The acme of existence in man is the prominence of man's developed area, and through this development man descends to godliness and communes with the infinite.

To commune with the infinite is to commune universally, ethereally and divinely. Ethereal and divine communion are separable—separable for the reason of existence. The separable condition of ethereal and divine power is the basis upon which existence is founded; it is the controversion of the elemental part of life, which is an ever-changing version of elemental substances

Predominance

with tides. This is the fundamental of origin, and the elemental part of life; an ever-changing influence, which pervades and directs.

Such a pervading and directing influence is made up of the molecules of action, and these molecules are the predominance of quality. This predomination of quality is the test of accuracy; it is the continuous element of time. It is gradation, and by means of gradation is found elevation. Elevation through gradation is the coupling link to ego, which in itself leads to predominance.

Predominance in man is the element of justice, the test of accuracy and his determination through quality. This determination is the strict exaction of time, and time proves individual qualification. Individual qualification through test of time is the basis upon which all individuals should be classed. The classing of individuals is their placement in respective homes, in homes where

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attitude, congeniality and love of right predominate.

Love of right is love of justice, self-respect, self-pride and self-abnegation. Self-abnegation in man is that element in which pride demands an equivalent. The equivalent is that which corresponds to actual worth, determined by progress. Progress is the increased predominance of harmonious action.

This action has a realistic foundation, a foundation upon which all mankind can base existence. Basing of existence is the classification of elements. In this man attains what to the individual is attainable. Every individual is capable of the development of capacity and its corresponding material of action. Capacity and the material of action constitute man, they reach from the abyss to Heaven, from the depths of despair to the coalescence of infinity. Coalescence of infinity is limitless love; the feeling, the reali-

Degeneration

zation, the reasoning power of man, and the total of all heavenly and earthly possessions. This means happiness attained through righteousness. Happiness attained through righteousness is happiness through reparation, reparation of past sins and offences. Thus are repairs made to the physical being, and through repairs man is able to dispense with the demands of habit. We abandon habit through strength of character. This is the first step in reparation; the tendency to retrace steps and to repair loss to the individual. To repair loss to the individual is to make good detriment caused by laxation. Detriment caused by laxation is degeneration.

Degeneration in man is the outcome of his concise development, and this development is the degree of activity through which man is enabled to connect with earthly affairs, which is the semblance of all negatively developed strata. The semblance of negatively

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developed strata in man is the contour of all base exactions, and through these exactions man gives to the world the turbulence that uproots and transplants the semi-moral material, which would otherwise be converted into good. The conversion of semi-moral materials to good is the conversion of elements. By this means man advances along lines that are beneficial to all. Advancement along such lines involves the grading of conditions, and through the grading of conditions man becomes ethereally placed.

Man who has become ethereally placed is man whose worth has been accurately determined. Accurate determination is the presence in man of adaptability to confronting conditions, as well as total acquiescence in supremacy. Acquiescence is man's guide, and guidance through supremacy is the staff of justice.

Justice through supremacy is all-powerful—it is the sum of man's equipage, and the

Power and Movement

development of the natural capacity of man. Natural capacity is the contour of man; it is the ability to permeate knowingly the entire system with life. Knowledge of life permeation is accurate knowledge of feeling. By this knowledge man becomes acute in the way of repulsion. The power of repulsion is the power to safeguard; it leads to the expulsion of non-cohesive elements. This means the eradication in man of evil desires; and, through it, man is awakened to the sense of realization.

Realization is obedience, the channel through which man controls goodness. To command goodness is to command power, and through the command of power man attains possession. Out of possession is derived qualification, through power to facilitate movements.

Movements facilitated through power are the ultimate of action; they are the condensed co-operation of all movements to their end.

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The end in action through power is the permeation through feeling of all substances, seen and unseen. These substances ally through the force of gravitation. The force of gravitation is the power of man to co-ordinate cohesively with structural elements. Here lie the foundation of affinity, the elasticity of magnitude, and the power of control. Power of control over physical magnitude means power of control over man; it is the central action of co-operation.

The central action of co-operation is the action of sympathy. It is the union of members to consolidation, of forces into one; it is the compact elastic condition of magnitude and the unity of vision.

Unity of vision in man is unity of sense, which amasses into feeling. The amassed feeling of man is the concentration of all his forces to a focus. The focus of forces is a point at which strength is developed, and

Combined Forces

out of strength the intellect of man is produced.

Intellect consists in the force of man's character; it is the condensed form of positive force in action with universal power. The action of positive force with universal power is the action in man of divine, ethereal and earthly forces; and through this action the power of man is produced. The power of man is the power of combined forces; it is the equalization to natural harmony of necessary elements and the activity of the individual organism. This is the total activity of man. It is the adaptation to all measures of time through the expressive quality of sentiment.

By the expression of sentiment we portray the ideal; the existence in man of natural feeling, which is the embodiment of natural desires. Embodiment of natural desires into feeling is the tendency of nature, and in this tendency are directly united the physical and

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ideal. Union of the physical and the ideal means union of physical and mental processes. This is the union through the harmony of obedience with the infinite.

Obedience to the infinite is love of right, love of justice—that all-powerful love through divinity, through which every atom forms a link in fortification to justice as well as repulsion from the central power of communication. Repulsion by central power is repulsion by vital force, and through vital force the tendency of evil is dissipated. Dispersion of evil through vital force means distraction to evil and places man without bearing. Devoid of bearing, man is overpowered negatively by vital force.

Vital force originates through the continuous use of positive force, through the rejection of evil and the clinging substances that destroys life. The clinging substances destructive to life are adhesions of non-cohesive elements. These elements are the

Sanctity of Marriage

substances that lack activity; they lack the combined power of expulsion and affinity. Such substances are destructive both to capacity and to regeneration.

Capacity and regeneration are the vital restoratives; they are the processes through which life germinates. Life germination is life production, in which the natural capacity of man is revealed. The revelation of natural capacity is the union in man of process, and this union of process is the union of all things speakable and unspeakable. The unspeakable of man is that sanctity of being that protects and directs individualism. Sanctity of individualism is sanctity of home, of marriage and of every law that governs marriage. Laws that govern marriage are moral laws; they are the embodiment of righteousness and the seed of morality.

Righteousness and morality go hand in hand; they are the ever-reaching emblems of

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purity. Emblems of purity are emblems of love; the combined forces of natural tendency. Natural tendency is natural morality, and through natural morality man disposes of superfluity. The superfluous in man causes confusion, the exaction of minor details, and the profuse satiation of superficiality.

Profusion of superficiality is the drawback to originality; it is the undirected force of play and the display of ignorant tendency, which finds culmination in disappointment. Disappointment through ignorant tendency is the tempestuous origin of abuse, the ungovernable seed of impunity, and the deleterious ingredient of the ignoble. This is the lifeless aim of man; it is the undirected effort and the misconception of principle.

Misconception of principle is the father of wrong, of falsely nurtured offspring, and it bases calculation upon misdeeds and upon erroneous misgivings which are instilled into

Individual Judgment

the mind. The mind of man is persuasive, and with the instilment of wrong principle comes natural antagonism. The assertion of this antagonism is allayed through the added misconception that the individual is not sufficiently advanced in thought to exercise judgment; but the question lies between the individual exercise of judgment and the antagonism of right. The right of every man is the access to mind, to originality and to the embodiment of these qualities. Such access is individual as originality is individual. It is the conception man forms through the differentiation of right and wrong rather than by rule or by rote. Individual conception means individual development, self-reliance and attained proportions. Attainment in proportion is allotment; it is the lot of man's inheritance. Inheritance by man is natural quality; it is the expression of all combinations required to make up individual unity. Individual unity is individual limita-

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tion. The extent of capacity varies with individuals and is a result of individual limitation. Individual nature is quality—quality of fundamental texture.

The fundamental of quality is strength. It is the alliance of forces into power of expression. The power of expression is the power of attraction, the defined element of reality. Elements of reality are elements of purity, and through purity of elements the combination of adjustment is found.

Adjustment to principle is the first step in consideration. It is the foundation upon which all stable tendencies are based, as well as the co-operative material upon which man's future depends. The future of man is determined by self, by the adjustment of affairs to principle and combined effort through manipulation. Effort through manipulation combats earthly force; it allays contention, directs effort and complies with tendencies.

Action conducive to tendencies is co-

Language

operative; it is the action of all forces, known and unknown. Unknown forces are those peculiarities or perversions of nature termed character or individualism, to which the individual is non-comprehensible; they think, but they know not why they think, and consequently are lost in the intricacies of science. Thought conducive to good is thought originated through action. Such thought determines cause. It delineates, impresses and portrays.

Portrayal of thought through delineation and impression involves correct word analysis and the accompanying synthetic movements that are the key to all languages. Orthography as a study must be followed along the lines of sound and the quality of sound. Quality of sound is the attraction to which all members conform to consolidation; it is the source out of which all things unite in common sense. Common-sense usage is the foundation upon which action is based.

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It is the terminal of manhood and womanhood.

Manhood and womanhood have a common basis, a basis from which all true tendencies spring. The true tendencies of man are the gifted formalities of endurance and bravery—the supine substantive ideal upon which man's hope rests throughout the stormy existence of billowy procedure. The rest of hope upon the ideal is the caress of nature; it is the fondling presence in man of assured wisdom and the ultimate possession thereof. Wisdom by possession is wisdom through action, through the defined process of natural tendency.

Definition of natural tendency means accuracy as to time, limit, space and capacity. Space and capacity are the first active requirements; they are the essentials upon which man's existence is based. The basing of existence is the mere untangling of the intricacies that man encounters while in

Action

sojourn during periods of evolution. The intricacies encountered during sojourn are the necessary steps to enable progress, and these steps are the contemplations upon which man's destiny is based.

The basing of destiny upon contemplation is the act of design, of the federation and alliance of resources. The allied resources of man are the united conceptions upon which evolution is based. The basing of evolution is the basing of progress. It is the union of forces into harmony.

The union of forces brings about the intermingling of purpose in the one great cause—action. Action through harmony disperses gloom; it radiates and attunes processes to their functional proportion. The proportion of functional process is the exact measurement of time, and this time must be adapted to the sentiment of purpose. Time adapted to the sentiment of purpose is natural time; it is the terminal process through which man

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rebounds. The natural time process of man through system is repetition; it is that law which governs man and which we see and accept as part of man—sleeping, eating, walking—all of which in their true sense find daily repetition.

History we are told repeats itself. Let it be conceded, since repetition is the law of nature and the law of man, hence universal; but would the history of any decade warrant a following when compared actually with our scientific hypothesis—truth?

Truth as a working hypothesis is the direct analysis of nature and of reality. Truth as reality in life is the embodiment of righteousness; in man it is the actual conformation to what conscience dictates to be morally right. The dictates of conscience are the impression of soul upon vision, and this impression is the vast tenure of man's holdings.

CAPITAL

POSSESSION by man is man's only alternative; the choice of right in preference to wrong. It is the proceeds of actual labor and the reward of merit.

The reward of merit is capital—capital to the extent of reimbursement. Reimbursement through capital is the proceeds from any business enterprise, no matter how much or little it involves; it is justly and morally the property of its owner, the capitalist. The capitalist, as differentiated from the wanderer, is the progressive molecule of mankind; he is the adaptation of goodness personified and the attributable factor to development.

Development for the general benefit of mankind must be accurate; it must be based upon system and upon the defined principles of morality. Definition of morality is defi-

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nition of harmony; it is the tabulated series of moral intricacies, and this series is the fundamental of original production as specified through action. Harmonious specification through action consists of the soul, the abatement of derision and the copious allurements to infinitude. Infinitude as a tabulated resource can be based upon exaction, upon the scales and upon changes derivative from action or natural time.

Natural time as a basis for action in natural harmony is the foundation upon which the system is based—it is the union of composite and adhesive elements in power with universal action. The power of man with universal action is the condensed form of righteous effort, and this effort is the sole average of man. Righteous effort as man's average is the policy of duration, and this policy is the determination of legitimate enterprise. Legitimate enterprise through

Determination for Good

duration is the powerful energy of continuity, the basis of formation.

With powerful energy of continuity as the basis of formation, it requires only reflection to determine the great cause. The great cause is universal action, the determination in man for actual good. This determination is the staff of life; it is the power through which man assails the complex and develops the organism to harmonize with the ideal. Harmony of organization and ideal is the foundation of structure; it is the abatement of contumacy and the direct contact of legitimacy. Legitimacy through harmony is direct contact through formality, and this contact is the severance of contumacy and its allies. Contumacy and allies are the battleground of strife; they correspond to the base structural element upon which rejection relies.

Structural elements of rejection are the timely elements of redundancy, controlling

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the exactions upon which natural harmony is based. Natural harmony in its exact phase is the foundation through which all true phenomena find expression. The expression of true phenomena through natural harmony is the intricate balance of force, and this balance is the wheel of time. The balance wheel of time is the proportionate element, and this element is the condemnatory judge of materials. The balance wheel of time as the proportionate element and judge of materials is the foundation upon which all things must be based.

Natural time as a general basis has an exact feature, a feature which, through nature, can be brought to realization. Realization through nature is the compound union of ionic and mesenteric substances, and these substances form into coalescence with infinity. Coalescence with infinity through ionic and mesenteric substances is the gateway to the palace of the great. The palace

Divinity

of the great is the palace of wonder, the compound ingredient of reason.

With the compound ingredient of reason at hand there remain no battle-ground, no inherited tendency, no chilling efforts of despair—nothing but the treasures of sovereignty and the allotment of man. Treasures of sovereignty and allotment are the towering aspects through which man becomes great. The greatness of man is the condensed union of all members in obedience, and this union is the harmony of soul. Harmony of soul is universal harmony; it is the combined forces of natural tendency with the added complexity of adjustment and the intricate action, the key to which is natural time.

The key of natural time is the key of divinity; it is the shaded reserve force of adaptability to the moral chain of keys. The moral chain of keys is the fundamental in which the harmony is based, and this action

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is the foundation of stability. Stability through action is the determinable factor; it is the tendency out of which springs the ultimate.

Harmony with allied tendency is the fountain of thought; it is the source from which minor forces find an outlet. This outlet is the outlet for moral force, which feeds the condensed body of spiritual force in action with the universe. Universal action through spiritual force consists in the combined efforts of affinity, and this affinity is soul permeation through time and space.

Time and space are the alternatives. They are the working hypothesis through which man regenerates. Regeneration through time and space produces the crown of glory, and the effervescent fountain through which the journey of life is prolonged. Prolongation through regeneration is the test of time. It is the condensation of force into power, and the total acquiescence of attributes.

Universal Love

Total acquiescence of attributes to power is the true relative position, which all mankind must recognize to induce brotherly love, the love of right, of justice, of truth, and of all attributes leading to universal brotherhood. Universal brotherhood is universal love—the unlimited love by affinity through time and space, not for one year, not for one thousand years, but forever and forever—universal love forever and ever.

DUE AUG 23 1917

DUE NOV 10 1928

FEB 28 1930

